

tinguishes between the pile of bricks and mortar and the heap of rubbish into which any earthquake might convert it, and which would not be worth removing were it not for the fragments of the destroyed edifice which it contains. What was it that converted the Rosetta Stone, through the discovery of Thomas Young, from a simple piece of building material into the corner-stone of the great edifice of the science of Hieroglyphics? Surely something has been added to all these small and insignificant objects to raise them to the position of interest, not to say veneration, which they occupy in our estimate. We feel that they have got a reality which they did not possess in themselves; they have, in some mysterious manner, become the repository of human thought, of the very essence of the human mind! Is it not important to ask the question: Whence came this added reality and what is its nature?

19.
Reality
added by
thought
to natural
things.

We come thus upon another definition of the object and aim of philosophy as distinguished from science. This definition is suggested by the twofold meaning of the words "real" and "reality." It furnishes one, and perhaps the most remarkable, instance of the twofold aspect which many words of language present to us. It is evident that, to find the meaning of the word "real," we have to look not only outside but likewise inside our own selves. No external examination, by all the methods of science, would reveal to us anything but the most unimportant side or portion of the reality which belongs to any of the objects just referred to. In order to get hold of the much more important side of this reality, we have to resort to a variety of mental processes, of inner